

Let no Sunday-school fail to reach its apportionment.

The Missionary Intelligencer

THE FIELD
IS THE WORLD



GO YE INTO ALL
THE WORLD.

Vol. XXV

No. 5.

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A. M. LEAN
F. M. RAINS
Editors.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Order Children's Day Supplies to-day.



SPECIAL TRAIN TO SAN FRANCISCO

Leaving Chicago August 11, Account

INTERNATIONAL CONVENTIONS CHRISTIAN CHURCH

Arrangements have been made with the Chicago, Union Pacific and North-Western Line, by which a special fast through train of standard Pullman sleeping cars, tourist sleeping cars and free reclining chair cars will leave Chicago at 10.15 p. m., Friday, August 11, for the meeting at San Francisco, with special car parties from Columbus, Dayton, Cincinnati, Indianapolis and other points.

The route is via Omaha and Denver, through the wonderful mountain scenery of Colorado, spending Sunday at Denver, another day at Colorado Springs and another at Salt Lake City. The special train goes through to San Francisco without change.

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The rate is only \$62.50 round trip from Chicago, with choice of routes returning via any direct line. Return through Portland, visiting the Lewis and Clark Exposition, round trip \$67.50. Itineraries of the special train, with rates and full information can be secured by applying to publishers of

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The Missionary Intelligencer.

VOLUME XVIII.

MAY, 1905.

NUMBER 5.

A POLICY FOR A LOCAL CHURCH.

1. This Church is a Missionary Society, the main object of which is to aid in the evangelization of the world, and every member of the Church is A MEMBER FOR LIFE OF SAID SOCIETY, and bound to do all in his power for the accomplishment of this object.

2. Each member, being under covenant to help carry out the will of the Head, is privileged to have an intelligent, prayerful, and practical part in fulfilling the Great Commission, and is expected to pray and know, to give and "go"—if not in person, then by proxy—contributing not only for the support of the Church, locally, but, likewise, for the giving of the Gospel to the whole world, according to the Rule of Three in 1 Cor. xvi, 2, viz.: "Let every one of you (INDIVIDUALLY) lay by him in store on the First Day of the Week (SYSTEMATICALLY) as God has prospered him" (PROPORTIONATELY).
—FROM ALL THE WORLD.

N. B.—The above, recently adopted by a church as its policy, might well be appropriated by many more.

FINANCIAL EXHIBIT.

FOR SIX MONTHS.

Comparing the receipts for Foreign Missions for the first six months of the current missionary year with the corresponding time last year shows the following:

	1904.	1905.	Gain.
Contributions from Churches.....	1,537	1,799	262
Contributions from Sunday-schools.....	117	83	34*
Contributions from C. E. Societies.....	517	514	3*
Individual Contributions	471	682	211
Amounts	\$58,216 10	\$81,056 06	\$22,839 96

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain.
Churches	\$31,337 01	\$37,419 98	\$6,082 97*
Sunday-schools	675 23	529 76	145 47*
C. E. Societies	3,341 45	3,684 28	342 83
Individual Offerings	4,756 41	7,324 80	2,568 39
Miscellaneous	3,420 87	7,907 27	4,486 40
Annuities	14,236 62	22,525 50	8,288 88
Bequests	448 51	1,664 47	1,215 96

Gain in regular receipts, \$13,335.12; gain in annuities, \$8,288.88; gain in bequests, \$1,215.96.

Please examine this exhibit carefully. It is the best six months' record in the history of our work. There are gains on almost every point. The returns from the churches are especially gratifying.

The Bible is through and through a missionary book.

—First Church, Seattle, Wash., Geo. E. Preston.

If you have not already done so, please order Children's Day supplies at once.

The preacher must expose the shams, the fallacies and excuses which prevent Christians from discharging their full missionary responsibilities.

Valley Junction, Ia.—“We hope to be able to send \$150 Children's Day.”
—Mrs. H. W. Cate.

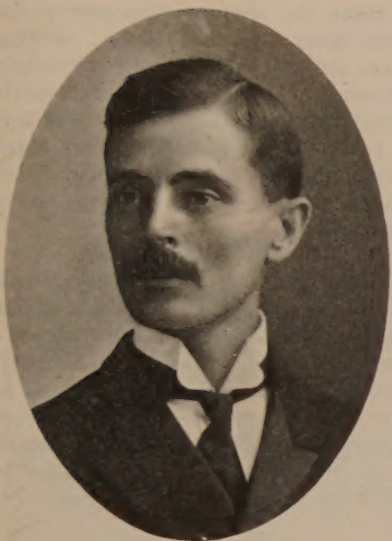
The preacher or elder should not fail from time to time when administering the Lord's Supper to dwell upon its profound missionary significance.

Every church needs something to live for, apart from itself and its own local work.—Jno. R. Mott.

Children's Day will soon be here. Active preparation should be made in every school for a great day.

Last year 1,296 schools reached their apportionment. More schools will be on the Roll of Honor this year than last. A number of the schools have determined to double the gifts this year.

“Our school always reaches its apportionment, and hopes to this year.”



W. F. Turner,

Pastor First Church, Joplin, Mo.

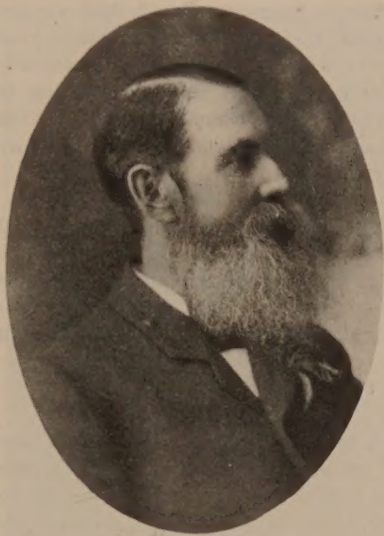
This church reached the Living-Link in the March Offering. The church rejoices over its victory.

We suggest that all the Sunday-school offerings during the month of May be added to the Children's Day offering. If this is done it will greatly swell the Children's Day gifts.

We hope the superintendents will push the birthday offerings all during May. If you do not have a birthday box we will furnish you one free of charge. We will also furnish birthday envelopes.

We hope the superintendents and teachers will set a good example in the Children's Day offering by giving at least \$5 each, if possible. Hard work, enterprise, and liberality will bring certain victory.

Every preacher should see that his Sunday-school makes ample preparation for the observance of Children's Day, the first Sunday in June. He owes a pastoral duty to the school as well as to the church.



A. B. Maston,

Melbourne, Australia.

A. B. Maston is manager of the Austral Publishing Company. He is the managing editor of the Australian Christian. He is a friend of every good cause, and one of the most useful men beneath the Southern Cross.

Remind the children of the blessings they enjoy. Tell them of the millions of children who do not have their opportunities. The Sunday-schools owe a duty to the millions of children in unchristian lands.

For without the missionary passion they (the preachers) are not able preachers of the New Testament; they are disabled, deficient, half equipped; they lack the fullness of the spirit of Christ.—Chas. C. Hall.

The number of contributors in the March Offering in the Central Church is larger than ever, 451 have given so far; 851 contribute for current expenses, so that we have a field yet to cultivate.—I. J. Spencer, Lexington, Ky.

Let it be remembered that we are asking the Sunday-schools this year for \$75,000. They are abundantly able to give it. They are willing to give it if encouraged to do so. If the schools give \$75,000, the \$250,000 is assured.

The most encouraging thing about the work of missions is the unmistakable signs of victory along the whole line of action. The whole horizon is bright with the coming day. The air is vocal with the shouts of victory.—
J. H. Mohorter.

A number of churches have not sent an offering for Foreign Missions. We hope they will make haste to do so. We hope to be able to report 3,500 contributing churches at the San Francisco Convention. This we will be able to do if we continue as well as we started in March.

Let it be borne in mind that we have a missionary force on the field numbering more than 400, and already ten new missionaries are under appointment to go out in September. The work is being enlarged in every direction as the receipts will justify.

Christ laid his hands in blessing on the heads of children when he was here. He took them in his arms and blessed them. He wishes to do the same for every child alive. He needs our help to do this. He expects us to do what the mothers did when he was on the earth. He wants us to bring them to him.

The late Thos. E. Bondurant, of DeLand, Ill., remembered the Foreign Society with other interests, in his will. It will not be paid for ten years. The society will probably receive \$50,000 to \$75,000 from the estate when it is paid. This is the largest known amount ever left the society by bequest.

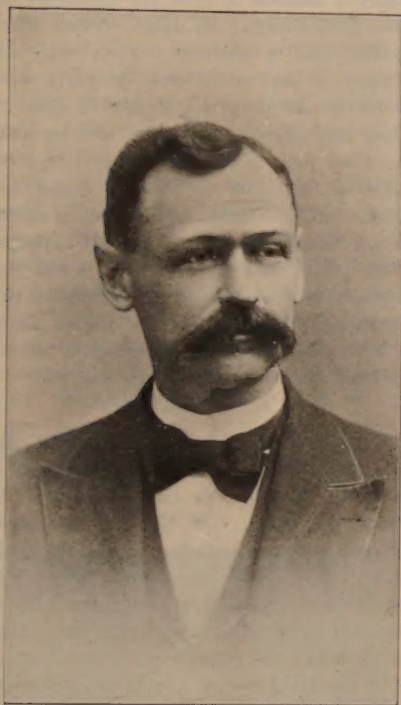
Make the best possible use of the missionary boxes. Some children have already raised a very creditable amount. We are getting good reports constantly from the schools. See that a box is in the hands of every member of the school, old or young. There should be reports by classes every Sunday.

Many plans will suggest themselves to an alert, wide-awake superintendent as to how best to make Children's Day a success. It requires industry, enterprise, and a determination to do something creditable. We hope every school will undertake to do something even great. Schools find it easier to do great things than the ordinary.

Remember the Foreign Society gives a beautiful Roll of Honor Certificate to every Sunday-school that raises its full apportionment or more. The certificate this year is entirely new, and different from any heretofore furnished. It is a real work of art. It will be a constant reminder to the school and others of creditable service.

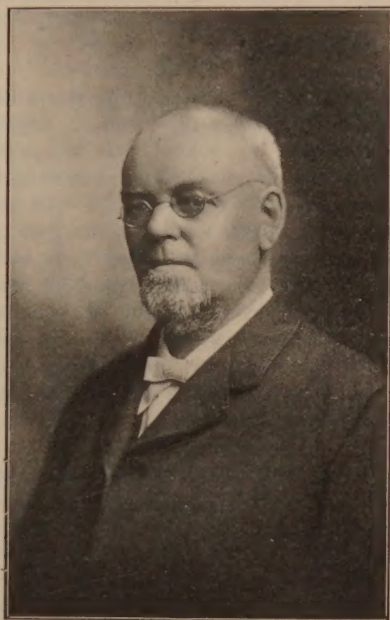
During the month of March 1,711 churches, as churches, sent offerings amounting to \$36,076.70. This is a gain of 274 contributing churches, and \$6,239.05 over the corresponding month, 1904, or 21 per cent. The total receipts for the month amounted to \$44,840.97, a gain of \$9,887.53. This is the largest sum ever received in any one month.

It is a sad fact that about one thousand preachers located with churches have not touched the March Offering with the tips of their fingers. It is sad, first, for the preacher himself. It is a sad ministry for a church. It is sad for the missionaries and the work. On the other hand an ever-increasing number are taking a larger interest, and we rejoice

**C. J. TANNAR.**

The Central Church, Detroit, Mich., becomes a Living-Link in the Foreign Society, and a member of the congregation will also support a missionary, making \$1,200 from that church this year for Foreign Missions. C. J. Tanner is the pastor. This church in two or three years has leaped from offerings of seventy-five to one hundred dollars to \$1,200 for world-wide missions.

The late Dr. A. A. Johnson and wife, of Dallas, Texas, left one-half of their estate to the Foreign Society by bequest. Christian people should remember this cause in their last will and testament. Preachers should remind their churches of their duty in respect to this matter. Great care should be taken in drawing a will. A lawyer should be consulted.

**N. S. HAYNES.**

Three years ago the First Church, Lincoln, Neb., was being aided in supporting its pastor by the Missionary Boards. By May 1st, 1905, this church will have paid in full \$4,000 to the Church Extension Board for a loan granted them. The church is now a Living-Link in the Foreign Society and will support its own missionary on the foreign field. N. S. Haynes, well known to our brotherhood everywhere, is the enterprising pastor. Probably few, if any, churches among us have made a better record during the past three years.

During the first six months of the current missionary year the Foreign Society received \$22,525 on the Annuity Plan, a gain of \$8,288 over the corresponding six months last year. From the first the society has issued 230 annuity bonds. It is a constant surprise to us that more Christian people, especially old people, do not

avail themselves of the advantages of this plan. There should be receipts to this fund daily!

The One Dollar League grows in interest with passing years. Every member of the school that gives or raises one dollar or more becomes a member of the League, and will receive a beautiful souvenir, the title of which is "Scenes in China." It contains some twenty-five beautiful pictures. It is printed on eight pages of heavy Defiance paper, with a beautiful purple defender cover printed in gold. It is a valuable gift and may be kept for many years.

In this issue of the *Intelligencer* articles will be found setting forth the condition of children in different parts of the world. The difference between them and children trained in Christian homes is very apparent. All that brightens and blesses a child's life in Christian lands is the result of the life and teaching of Christ on the earth. The children of all lands need to know of Christ and of his love and saving power. They can never be all that he wishes them to be without this knowledge.

Victory is in sight. The gains in the receipts for the first six months of the current missionary year are nearly \$23,000. If we can now gain \$16,000 from April 1st to September 30th, we will have reached the quarter of a million dollars. There must be no failure. Every man down to business. We count upon the united, persistent, relentless effort of every friend of world-wide missions. Today, not to-morrow, is the time for action. There is not an hour to be lost. Let us know at once what you are willing to do.

There are six thousand Sunday-schools in which the children should

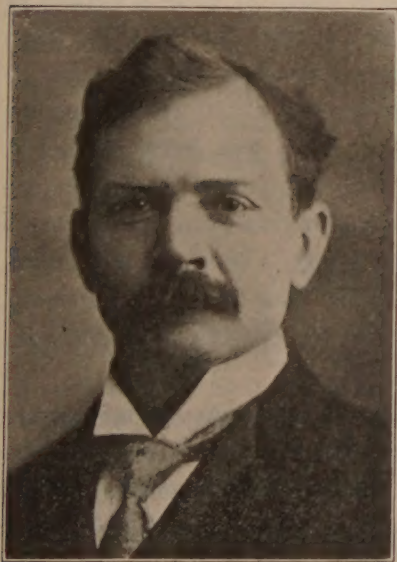
have a chance to give for missions on the first Sunday in June. They have never had a chance. They will respond if the needs are properly presented, and they are asked to give as they are able. They may not be able to give much, but the fact that they give at all will be a good thing for them. If the habit is formed in childhood it will go with them all through life. God only can foresee what the results will be. It is an injury to the souls of the children not to let them know what is being done and not to permit them to assist.

Our workers in India are in the plague district again. They make it a point to care for the living and to bury the dead. Dr. Gordon has postponed her furlough for a year that she may minister to those who are stricken. Thus far the missionaries have had a charmed life. But they may take the plague any hour. It is for us who are at home to pray that they may be protected against the pestilence that walks in darkness, and the destruction that wastes at noon-day. The devotion of these saintly workers is bound to bear fruit in the time to come.

The Foreign Society needs four men; a physician for India; an evangelist for Africa; a physician for China; and an evangelist for Tibet. These needs are urgent and should be met this year. There is no lack of physicians and evangelists in the United States. It is for the churches to pray the Lord of the harvest to send forth laborers into his harvest. Good men are needed—the best the Kingdom of God affords. If war were declared tens of thousands from all conditions of life would volunteer. Here is a nobler war than any that is likely to be waged in many years. The four men should be forthcoming.

On Children's Day offerings are made, and these help the work on the field. The offerings are valuable, and the day would be incomplete without them. But the main benefit accruing from Children's Day is to the donors. Their vision is widened. They understand Christ's purpose concerning the human race. They learn of what God is doing in all parts of the world. They get a right start. They are thus preserved from ever falling into the condition of some who spend their lives in opposing the great cause of world-wide evangelism. They are saved from small views and from selfish aims. This is an essential element in all education.

A recent telegram from Calcutta states that the discovery of iron ore and aluminum in the Central Provinces has been officially confirmed. It seems likely that this will revolutionize Central India. A rush has commenced to stake out aluminum claims, and a company with a capital of over \$5,000,000, backed by the wealth of the Parsee Tatta connection, is being formed to erect blast furnaces and coke plants. Three million tons of the finest iron ore have proved to be in the new fields with coal and limestone, and also enough easily worked aluminum ore to supply the present needs of the world. This may have an important bearing upon mission work in that land.



J. M. Philputt,

Pastor Union Avenue, St. Louis, Mo.

This church is a Living-Link in the Foreign Society. It gives enough to support its own missionary.

Men who are qualified for the mission field excuse themselves by saying, "We can not all go;" or "This cause does not appeal to me." To be sure all can not go; but some can. All are not fitted or so situated that they can go. But all are not so situated. Many are free to go. They are fitted for the service. It is not for such to excuse themselves on the general ground that all can not go. All can not engage in any kind of work or respond to any call whatsoever. The other excuse is one that no Christian man should ever make. Christ says, "Go ye into all the world." That is plain enough. If a man does not respond to a direct command of Christ, it is his fault. It should be his desire to know if the Lord wishes him for this service. If he does, let him beware how he holds back. Fitness is a call; opportunity is a call. Christ appeals to every man who is qualified for the service. That is not a large number, but it is large enough for the need.

A GREAT VICTORY IS IN SIGHT!

During the first six and a half months of the current missionary year, that is, from October 1st, 1904, to April 15th, 1905, the receipts for Foreign Missions amounted to \$101,165.58, or a gain in the aggregate receipts over the corresponding time last year of \$24,020.01, or a gain of 31 per cent. *A great victory is in sight!*

During the time above named the churches as churches gave \$54,762.19, or a gain of \$9,308.49, or 20½ per cent. There was also a gain of 256 contributing churches, or 12 per cent. These gains are phenomenal. We started in this year to receive \$100,000 from the churches as churches. It now seems very probable the amount will be reached. It certainly will if the delinquent churches will make haste to respond. Remember, *a great victory is in sight!*

These marvelous gains show what can be done. If we gain \$14,661.39 between this and September 30th, 1905, we will reach the \$250,000. Shall it not be done? Let the whole column move forward as one man. Let no church, no Sunday-school, no preacher, no member of any church nor any other organization or man break rank now. Every man down to business. There never was before such a time for a signal victory. To-day, not tomorrow, is the time for action! It is no time for time-worn and hackneyed excuses. It is no time to talk about "other things." It is a time for loyal, enthusiastic, and well directed action. Follow those who have responded, and who have so well set the pace. The door of opportunity is wide open. Our churches are aroused as never before.

Without question, our people are facing an important and far-reaching crisis. We can not ignore nor belittle our obligation involved in the raising of \$250,000 this year for Foreign Missions. Our numbers and our wealth demand it. Our claims of being a New Testament people require it. Every preacher and every member of every church among us should feel humiliated if the mark is not reached.

If the preachers desire it, the task will be accomplished. It is in their hands. If we are compassed by failure, the sin can justly be laid at their door. We appeal to the tardy and indifferent preachers, numbering more than 5,000. They should take action at once for their own sakes. It will bless them in mind and in heart, and in enlarged usefulness. Their present and future efficiency, as ministers of the gospel is involved. The wide-

awake and growing churches are more and more demanding aggressive missionary leadership. A wider field opens to the preacher who makes his present field wider. The anti-missionary and o-missionary preacher is doomed. The real leaders among us to-day are the leaders in the evangelization of the whole world. This is the spirit of Christ; this is the spirit of Paul; this is the spirit of the New Testament.

The non-contributing church should at once be enlisted for its own sake. It will help to give it a wider horizon; it will help to purify its life; it will evince its zeal in all local interests; it will help to carry out the New Testament teachings; and above all, it will please our Lord, whose we are, and whom we serve.

May we not count upon the united, persistent, and relentless effort of every friend? We now believe the quarter of a million dollars will be raised this year. We have never before expressed this confident faith upon this undertaking. Our confidence is grounded upon the loyalty of our brotherhood. They love the gospel. They love men for whom Christ died. They have a pardonable pride in the good name of our brotherhood. We believe no man will turn his back to the enemy now. We have confidence that the real missionary friends will come to the help of the Lord. *A great victory is in sight!*

CHILDREN IN AFRICA.

In some parts of West Africa, as soon as a baby is born, the nurse takes it by the feet, lifts it up, gives it a good shaking, to make it stand straight. In a few days the mother goes back to her work, and the little one is left on the floor to kick and scream, or to laugh and crow, as it likes. If the mother goes to the field the baby goes with her. She ties the little one on her back while she digs or reaps or gathers firewood for cooking purposes. Later on the child is carried on her hip.

Many fathers and mothers love their children and do what they can to care for them and to train them. There are many who do not. Custom requires them to do things that are cruel and brutal. Among the Gallas infanticide is common. The firstborn, if a female, must be thrown into the woods to starve or to be eaten by wild animals. Among the Bushmen children are often smothered or strangled or thrown away. If a lion is heard roaring at the mouth of a cave in which the Bushmen live, the father and mother will throw out the baby to keep it quiet.

In many sections of Africa the birth of twins is considered a great curse, and the mother is considered disgraced for life afterwards. She is

compelled to expose her children that they may die. It is impossible to imagine the horror with which the birth of twins is regarded by the natives, especially by the native women. Hundreds and thousands of little ones have been put to death because their advent was believed to be unlucky. On the Niger, when twins are born, they are put to death at once, and thrown away, and no one is allowed to speak of them again. In one case, where the mother was a Christian, an effort was made to save the children. The king heard of it and said they must be killed directly, and two other people must be killed as well; one of whom must first be dragged through the town to take the sin away from it; while the other must be killed on the spot, and his blood sprinkled over the place where the babies had been. Among some tribes, on the contrary, twins are regarded with special favor. In some places if a child cuts an upper tooth before a lower one, it must be put to death. That is a sign of bad luck. Others dispose of children who cut the lower teeth first. If a child should cut a tooth before birth it is doomed. If a mother dies leaving a small child the child is buried alive with the mother.

Some mothers are quite willing to sell their children if they can find any one to buy them. A traveler saw a mother sell her only girl for a necklace. The child clung to her mother's knees and said, "Oh, mother, do not sell me. What will become of me? What will become of you when you get old if you let me go away from you? Who will fetch your corn and milk? Who will pity you when you die?" But the mother took no notice, and the child was sold for a trinket. When children are not sold they are frequently pawned by their parents.

Little if any clothing is worn. About all a child has in the way of covering is a thread around its head or waist, with a small brass button on it, or a piece of snake's skin, as a charm to make it lucky while its teeth are growing; some babies have beads around their necks and ankles. The climate is warm, and clothes are not needed as a protection against the frost and the cold. The people are poor and have little to expend for clothing of any kind.

Children play their games as they do in Christian lands. The girls make toy huts, villages, and oxen out of clay; they play with skipping ropes, too. The boys play with spears made of reeds with wooden points, and little shields and bows and arrows, or they make toy cows and cattle-pens. As soon as they are old enough they are sent off to the fields to watch the goats and calves. When a girl gets to be about eight years old, she has to begin to work. She takes care of younger children and carries water on her head.

It is easy to see how poor their lives are, compared with the lives of children in Christian lands. Few of them ever go to school. What schools are in the bush are very poor. The pupils learn a little, but not much that is of any profit to them. They do not go to Sunday-school to read about

Christ and to sing his praises. In their homes they are not taught Bible stories or taught to pray or taught good morals. They are not trained up in the way that they should go. They are not prepared to live lives of usefulness and nobleness.

These little people need what we have. They need a knowledge of the one true God and of his Son Jesus Christ, and of the gospel of his grace and glory.

MAKE IT GREAT.

What is to be made great? Children's Day, to be sure. How can this be done? First, determine to make it great. When that is done, the battle is half won. Resolve, with God's blessing and help, to make it by far the greatest day the Sunday-school has ever had. Secondly, enlist every officer and teacher. A superintendent who is in downright and blood-red earnest can do that. His enthusiasm will be contagious and irresistible. His zeal will kindle zeal in the hearts of all his associates. Thirdly, give the scholars a chance. They need to be informed as to the facts, and to be asked to earn and save and give their money. They have no arguments that need to be answered. They have no reluctance that must be overcome. They are ready and willing to do what is in their power. An effort should be made to get an offering from every member of the school. The first offering, no matter how small it may be, may mark the beginning of an illustrious career. Raise more than the apportionment. Alexander gave fifty talents to a friend who asked for only ten. To his friend's surprise he answered, "Ten were enough for you to ask, but not enough for me to give." The apportionment is the very least that any school should give. It will be a great thing to raise five or ten times as much.

Why should this be done? For the sake of the school. Teachers and pupils need to know what is being done in all parts of the world. They need to know the condition of their brothers in the lands beyond the seas. They need to feel as Christ feels for the hundreds of millions for whom he died, and who have as yet not heard his name. They need to give, because it is more blessed to give than it is to receive. They need the enlargement and enrichment of life that come from self-denial for Christ's sake. This should be done for the sake of those who walk in darkness, having no hope and being without God in the world. They need the gospel that has brightened and blessed our lives. They need Christ as their Savior and Lord as much as we do who know his name and saving power. It should be done for Christ's sake. He gave his life for all; he is desirous that all should turn to him and live. He desires us to carry on to completion the work he began.

If Children's Day is made great, what will follow? The school will

be saved from narrowness and selfishness. Teachers and pupils will be delivered from low aims and from small endeavors. They will never say, as some grown people say now, that it takes two dollars to send one to the field. They will know the truth, and the truth will make them free from such mistakes. They will not say, as some say now, that these people have their own religion, let them alone. They will know that there is no redemption in these false faiths. There is salvation in Christ, and there is salvation in none other; for there is none other name given under heaven and among men whereby we must be saved. Making Children's Day great helps to create a missionary atmosphere in the church; it helps to make a missionary church; it helps to raise up missionaries for the field; it helps to greatly enlarge the boundaries of Christ's Kingdom; it helps to usher in the day when the whole earth shall be full of the glory of the Lord.

CUBAN CHILDREN.

MRS. SUE E. MENGES.

The leading traits of child life are universal. Our Lord's "of such is the Kingdom of Heaven," and "their angels do always behold the face of my Father which is in Heaven," do not belong exclusively to any one nation. Spotless from sin, *all* children are acceptable in His sight. That they may *remain* in His blessed favor, or be brought back, should they go astray, Christian influences must surround them. Such influences are practically absent in Cuba.

Naturally these children are much like those in the United States—tender-hearted, quick to learn, and fond of play. The boys like tag, ball, marbles, top spinning, and noisy toys; the girls, dolls and such games as our Drop the Handkerchief, and The London Bridge is Falling Down. Pretty dresses and bright ribbons are their delight, and they must have a new outfit for each holiday. All of the children enjoy the Carnival season, especially if they may mask and parade. But although naturally they are so much like average American children, their environment in the home and school is very different.

Rarely do parents devote themselves to the moral or spiritual development of their children. Indulgence is the expression of their love. I am told that once Mrs. ———, a prominent doctor's wife, upon hearing her baby boy cry, demanded of the maid the cause. When told that the hammer had been taken away from him as he was about to strike a large mirror, she flew into a rage, declaring that the child must be permitted to do as he wished. The hammer was then given him, the mirror broken into bits, and the child's face cut. Similar indulgence is common.

Most parents consent to a shocking irregularity at school; let the chil-

dren munch continually—most Cubans have stomach troubles; laugh at their cunning deceit, and entertain, frighten, or pacify them with their own falsehoods.

Children lack respect for their elders, often calling them by their given names. They have little reverence for holy things. Lying is common. Cuban courtesy demands it.

Little children are often permitted to drink intoxicating liquors in the home. A baby near here is celebrated for drinking beer. A teacher told me of pupils frequently incapacitated for the afternoon's study by too much wine at the noon meal.

As to schools, most parents prefer those that keep long hours, six days of the week, for ten or eleven months of the year. But although, as a means of relieving them of the care of their children, they appreciate the schools, they are constantly complaining of the educational inefficiency. Much time is devoted to drawing. Some can write beautifully, page after page, without being able to read one word of what they have written. Many bright children can not read who have been in school two or three years!

Each child studies aloud. An American boy in one of these schools was quietly studying to himself one day, when the angry school teacher roared at him, "Can't hear you! Can't hear you! Study louder." This must be the teacher's means of knowing that the pupils are at work.

Self-control, gentleness, and kindness are rarely taught—by the example of the teachers.

In the private schools much time is given to the study of Catholic prayers, *gestures*, and doctrines. Here the children imbibe fear and hatred of Protestantism. Much the same sentiment also pervades the public schools although "religion" is not allowed to be taught in them.

How great the need! Pray the Lord of the Harvest to send forth more laborers among *Cuba's men and women of to-morrow!*

JAPANESE CHILDREN.

MRS. MAUDE W. MADDEN.

1. *The Care of Babies.*—"Child nature is the same the world over," but training, education, ancestry, and environment make a difference in children. Miss Bacon says, "Japan is a paradise for children." I do not know what she means, unless it is in reference to the climate, which is so mild that the greatest part of every day can be spent out of doors, except in the far north. Some one said, perhaps it was Miss Bacon also, "Babies never cry in Japan!" How any one could make such a statement, I can not conceive, rather it seems to me there is one continuous wail! The streets are full of babies, from three days to five years old, being carried tied

on someone's back. Some are asleep, some are happy and awake, but many are so tired of that unnatural position, many are so hungry, many so cold, many so sleepy, yet too uncomfortable to sleep, and all these are protesting each in his own baby way, and some are sick, almost unto death, their pale thin faces and staring eyes, their sore, sore heads, their thin dangling bare legs and listless hands, mutely appealing for the help which never comes in this life—these only moan unless rudely shaken into a position more comfortable to the bearer. And why should not they cry? Most of them are given rice, fish, tea, liquor, cakes, and what not to eat as soon as they can hold their heads up. The wonder to me is that they can survive at all.

2. *Unkindness and Untruth.*—The Japanese, like people of other nations, are not always kind to children. Oftener than at home I have seen Japanese mothers slap their children on the head or face for trifling causes,—usually for crying when the mother was busy. But the unkindest thing of all, as about the commonest, is their lying to the children, especially to frighten them. More than once, as I passed a crying child on the street, I have heard mother or nurse say, "There comes a foreigner, if you do n't shut up she will eat you!" Usually the child screamed then, but sometimes its breath was held and it clung frantically to its nurse until I had passed on. And not this only, but, "If you do this for me I will give you a cake," then only a laugh at its simplicity when the child claimed its reward. Ah, it is no wonder these people do not trust each other's word—until one becomes a Christian—and I am glad to say a Christian's word is usually trusted.

3. *Politeness.*—Returning from a call one day, I met a group of little girls nicely dressed, hair tied with pretty ribbons, shoes on their feet instead of the usual clogs. They were attended by nurses as they returned home from kindergarten. They paused and bowed politely to me. It does me good to see them, they look so bright and lovable. Their voices are low and gentle as they answer my few questions, then they bow again and pass on. And such is their home training, to be kind and gentle, polite, and pleasing to others.

4. *Street Games.*—Around the corner I come upon another group of girls of kindergarten age, but how different from the first group! Four of these have babies on their backs. Their clothes are worn, soiled, and patched, their faces, hands, and bare clogged feet all show most children's aversion to soap and water—while their hair—well, one wonders why mothers allow girls with such heads to carry babies on their backs! These little girls do not care. They are having a fine game of "prisoner's base." They count out who shall be "it," by hand motions, two fingers equal scissors, open palms paper, and fist stone—as they sing a little rhyme something like this: "Jon, kem, po, paper wraps a stone you know, scissors cut the paper so, stone can crush the scissors, Oh! stone is 'it' I trow."

5. *At Play*.—As I approach our home I see a volley of stones go over the fence into our yard, and my footsteps quicken. I know what it means. The gates are shut and the Japanese children can not get inside the yard to make it a public play-ground, so they are determined our children shall not play in peace either. At first I let some of them in to play, but they soon began teaching vulgar words and actions to our boys, they tramped down our flowers, peered in our windows, until there was no privacy at all; spread vermin and infectious diseases—then the gates were closed against them. But we have a Sunday-school for them in the neighborhood, in which we are trying to teach them better ways. The Sunday-school is well attended, too.

6. *Christian Children*.—"Auntie, don't you thank God for your dinner?" asked a little girl of her heathen auntie—"My mamma and papa always do." They are Christians. When she reached home she was so troubled about "Auntie" that her father had some trouble in quieting her.

"Brother, if you do n't pray before you eat, God will make your mouth crooked," reprovingly said one little sister, five years old, to a big brother who had just returned from college, and was so hungry he had forgotten to bow his head. Big brother laughed, but he stopped and returned thanks for his blessings; then he asked, "Who told you my mouth would get crooked?" "O, I just thought that myself, because God would surely punish the mouth that would eat without praying," she replied. This same little girl said to the new step-mother: "My mamma who died always prayed out loud every day for us children, don't you ever pray?" And the step-mother, just a new Christian, took the little one to her heart and prays with her every day.

A little boy in a Japanese minister's home overslept one morning and had to hurry right off to school. The boy was unhappy all day, and in the afternoon came home in tears. "No, I did not mind missing my breakfast, for I had my lunch, but I think it is better to be late for school, father, than to omit morning worship," he said.

"What is the name of that image, and why is it worshiped?" I asked a Christian young woman. "I do not know," she replied, "My parents were Christians, and they thought it best not to teach me these old superstitions."

CHILDREN IN CHINA.

MRS. JAMES BUTCHART.

Parents in America or England are much inclined to think their children are better, brighter, and much more interesting in every way than children of any other race or nation. Especially are the children of the heathen Chinese not to be compared with them.

If you could see the shaved heads of these children with only a tuft

of hair left on top, and on their faces spots of red paint, one on the tip of the nose, another on the chin, one on each cheek, and perhaps one or two on the forehead, you would say, "What funny little people they are!" Or if you could see them with their gay hats, ornamented with ten or more images of idols, you would think, "They are heathen, indeed!"

They often wear bells fastened about their ankles, and very brightly embroidered shoes. Some of these are called "Tiger shoes," being embroidered to represent a tiger's head at the toe, two feet on each side, and the tail at the heel.

The tiger is one of the symbolical animals of China, and is greatly revered. By thus decorating the children's shoes indicates two things,—loyalty to this animal and fondness for the children. They love their children as much as American parents. Because the children are dressed so different and have suggestions of idolatry about them, does not reflect upon them, but upon their parents.

Disregarding all outside apparel, and considering their natural ways and dispositions, they are just like the children at home. They learn to "coo," to laugh, and to imitate grown people the same as any other child. They call their mothers "ma" and "mamma," and their fathers "dada." This one similarity in our languages makes the children seem still more alike. They are full of their mischievous ways, and, while still babies, are the center of attraction wherever they go. Their eyes sparkle with the same brightness of intellect, and before they are taught wicked things, are pure and innocent.

It is because they are so early turned into wrong ways, are taught to deceive and steal, and to go to the temples and worship idols, that our hearts grieve. It is so sad to see purity changed to impurity; innocence turned to vileness. Oh, that they might be snatched from such a fate!

The children are our best friends. When we visit a home where we are well known, the children show a most enthusiastic welcome. They are quicker to learn and remember better what we teach than do the parents. The most encouraging work is among the children. How fitting then that the children of America should have a part in sending them the gospel! Children, help the children!

TIBETAN CHILDREN.

MRS. A. L. SHELTON.

In all the length and breadth of the big United States you have never seen such funny dirty little black-eyed babies as we have in this land. No dolls, no marbles, no play dishes, no hobby-horses in all this big country. When we came here we stayed for two months in the queerest dirtiest Tib-

etan inn. It had never been scrubbed and they would not let us scrub it. Down stairs was a little baby about nine months old whose mother was the slave woman. The baby was put down on some dirty rag to play, and the only toy I ever saw it have was an iron ladle. Often it was tied to its mother's or larger sister's back while they worked. It was never washed. I wonder if some of the boys and girls at home would like that when their mothers tell them to wash, especially behind their ears. Sometimes they would take butter and rub it over the little face and head and make it shine, but as they were slaves, this butter wash was too expensive to occur very often.

The principal game for the boys is gambling with cash; as many boys as are playing laying down one cash each in a row a few inches apart, and then tossing another cash to see if they can strike one of the coins, and if they can, they get the coin. Another way, they put all of the coins in a pile, and the one striking the pile gets it all. The girls play jackstones with small pebbles. They also play with a small feather toy which they kick up in the air and catch on the foot before it falls to the ground, seeing how many times they can keep it going before it reaches the ground. Our old Tibetan teacher says the rich people have a sheep for the children to ride. The other day, while I was studying with him, my baby Dorris got choked and he told me how to get her "unchoked," and that was—how do you suppose? He told me to blow on the top of her head on that "soft spot," and she would be all right. I'm sure I do n't know whether he thought there was a hole clear through to her windpipe or not.

Little people, can you imagine a land where there is not a single school-house for boys and girls? No books, no plays, no bells, no teachers, no holidays, no Christmas, no Thanksgiving, and no Fourth of July? The little girls do not learn to read, but work and carry loads of tea and butter and great buckets of water on their backs. The boys—a part of them—stay home and help work, and the other little fellows, at six or seven years of age are put in a big monastery where there are only big men, to learn to read and write, beat drums, blow horns, and worship idols; they have no mammas to tuck them up nice and warm and kiss them good-night, and tell them "cuddle doon" stories, but go to sleep on the floor on a rug of some kind, and have no chairs, but sit on the floor and eat Tsamba or barley meal and tea with butter and salt in it, and Oh! such awful strong butter. You could not eat it at all. I am sending a photograph of the little slave girl and her baby sister. We tried to get more, but even when we offered them money, they scurried away like little rabbits, for they were afraid of the photograph man and his camera.

APPRECIATIONS OF CHILDREN'S DAY.

Rejoice In It.

I can not see how it would be possible for any school to get along without the Children's Day. This is always a banner day in our school, and looked forward to for the entire year. We could not discontinue it now for the children would demand it. Our greatest anxiety in connection with it is that our collection does not fall below what it was for the year preceding, and to always make the day a brighter and better one than the year previous. This means work for officers and teachers, but it pays very largely in renewed interest on the part of both teacher and scholar. I can not understand a Christian not believing in heathen missions, and I am sure that if there are any preachers or superintendents who do not, if they will celebrate just one Children's Day I think they will be converted. We rejoice in the day; we love it, and shall continue to work for it.—Geo. H. Grone, Supt., Philadelphia, Pa.

Influence Far Reaching.

The influence of Children's Day, the first Sunday in June, is far reaching. It is so great that it would be hard to measure. It fills the minds and hearts of the children with the beautiful spirit of liberality, without which we can not be true children of God. It generates a glorious religious enthusiasm, not only among the children, but it enables the entire congregation to catch the same spirit. Men and women are transformed from carelessness and indifference to missions of active and enthusiastic participation.—Edward Myall, Maysville, Ky.

Richer.

The children of to-day may be developed into Christian men and

women for to-morrow. This depends largely on the instruction they receive in the Sunday-school. We can not expect great victories for the cause of Christ in the future unless we instil into the children's minds and hearts the spirit of giving. The Jacksonville Sunday-school is beginning to realize that the more it gives the richer it is. The greater effort our children make to send the light to heathen lands, the more brightly does God's love illumine their own lives.—Eleanor Thompson, Jacksonville, Ills.

The Habit.

Value of Children's Day for heathen missions? Eternity alone can answer. Man is a creature of habit. Habits form character. Childhood is the age for the formation of habits. Children's Day teaches the children to form the habit of giving to the Lord. This constantly reminds them of Jesus; that souls are dependent upon them for salvation; causes them to make personal sacrifices, thereby making them grow less selfish, and making them sweeter and better in their lives. The Sunday-school of to-day will become the church of to-morrow. If kept properly before the children for the next twenty years, the church which, at that time, does not give at least one dollar per member for Heathen Missions, will feel itself disgraced.—C. W. Throckmorton, Richmond, Va.

Educational Value.

Children's Day is invaluable for educating the young. Education is as useful and necessary in religion as in other departments of life. The Sunday-school is the primary department of the church, and upon the development in this department depends the

future of all church life. Teach the children to-day what they owe to Foreign Missions, and the church of to-morrow will support the work. "Train up a child in the way he should go, and when old he will not depart from it"—Thos. W. Long, Hopkinsville, Ky.

Misses Opportunity.

The value of the proper observance of Children's Day can not be calculated. It consists first in teaching the children the importance of sending the gospel to all the world, and second to become regular and liberal givers. Twenty years hence our missionary boards will receive dollars where they now receive dimes, if our superintendents do their duty. The superintendent who neglects the observance of Children's Day in its true spirit and in all the day implies, misses his greatest opportunity to do good. Nothing can take the place of

Children's Day in the Sunday-school.
—J. A. Harrison.

"The Word that Came."

You go to the South or the North
Because of the Word that came.
What was it that sent you forth?
The charm of a mighty name.
And away, and over the deep blue sea,
To lands where the stranger peoples
be,
You carry a message to set them free,
Because of the Word that came.

It is you who are brave and strong
Because of the Word that came.
Your life is a sacred song
For love of the Savior's name;
He is the Leader you keep in view,
Be the days of labor many or few—
And we are the hosts who pray for
you,
Because of the Word that came.
—Marianne Farningham.

OUR MISSIONARY FORUM.

Doubled Apportionment.

I signed my name to the pastoral letters, wrote the name of every member on the envelopes, put the letters and envelopes with a copy of "Great Facts" in a large envelope and distributed them through the mail. This with an earnest word from the pulpit for three or four consecutive Sundays at each service, did the work. I think all are pleased with the results. May your hearts be gladdened by many other churches doing the same way. We doubled our apportionment, for which I am truly thankful.—Robt. Grieve, Glendora, Cal.

of the church. We began our preparations early in February. We then appointed a soliciting committee of one hundred of the best members of the church. The one thousand names upon the church roll were then carefully divided out among the members of this committee. Each committeeman was provided with the list of names assigned him and a supply of pledge cards and envelopes, adorned with a picture of our living-link evangelist. The work of this committee was most gratifying. It was like leaven in the lump. It gave opportunity for a friendly discussion of the subject of missions with those who were cold and indifferent. It gave the warmth of personal touch.

The results when the committee reported on the first Sunday in March were most gratifying, but they were not accepted as final. It was then

How We Prepared for the March Offering.

The dominant aim in our March Offering campaign this year was the personal solicitation of every member

made plain that this was a campaign not for one Sunday only, but for the entire month. A thermometer was printed each week in the parish paper indicating the increase in the cash offerings from Sunday to Sunday. The committeemen kept at work upon their lists. The final result was the largest offering ever given in the church, and with it came the joy to many hearts of having had some part in achieving the victory.—J. E. Lynn, Warren, O.

How They Raised Ten Times Their Apportionment.

The first step toward raising the March Offering was to hang up your poster in the most prominent place possible. Some of the sisters said it was too "loud" for a church. I took that as a text for my first announcement, and told the congregation that I hoped the poster would appeal to them loudly of the needs of the mission fields. The poster hung on our walls four or five weeks. And each Sunday some reference was made to the Offering. We gave three prayer-meetings to the subject of missions and we prayed for the success of the offering. February 26th I preached on "The Supreme Command," Matt. 28: 18-20, and March 5th, on "The Supreme Call," Acts 16:9. Just before the offering was taken, I announced that \$46 was already pledged—\$15, \$20, \$5, 50 cents, 50 cents, and \$5. One family gave \$26 that had never given over \$5 to missions before at one time. I gave \$15. We insisted on something from each member of the congregation, and nearly all of our active members gave. Our total membership is fifty. And we ourselves are a mission of the American Christian Missionary Society and the Board of Church Extension.

I sent out your "pastoral letters" with my name signed and enclosing the envelopes with the name of the

person written thereon. I did not use the subscription cards or make an appeal for a definite amount. I did not announce the apportionment you had made. I asked the people to give as the Lord had prospered them, and to save their own souls as well as the souls of others. In my second sermon I used much of the material of



Marcellus R. Ely.

John R. Mott's book. For five years and more I have read everything I could get hold of on missions. And that's the kind of books our preachers need for themselves and for their congregations. I make it a point to loan my missionary books to any one who will read them.—Marcellus R. Ely, New Orleans, La.

No Offering, No Additions.

"Please credit our little offering to the individuals who sent it. We are all members at ———, but this church would think it was much dishonored if credited with a missionary offering through a society. They claim

they are **not** anti-missionary, but I fail to know where they are doing any good either at home or elsewhere. We have a minister once a month now who seems to be a very good man, but, of course, he thinks missions through societies are in direct opposition to Scripture teaching. This church is able to give \$100 or \$150 a year for missions and support a minister, too. But those who give are mostly among the poorer ones. We have had no ad-

ditions for about three years, while there have been some deaths and some have moved away and some have grown indifferent. If you can think of a way to help us, please do so. We ask for your earnest prayers that God will find a way to open the eyes of his people here and help them to see and understand their duty." The above was written by a good sister in sending some personal offerings from herself and a few other friends.

FROM THE MISSIONARIES.

INDIA.

An Encouraging Day.

Yesterday was a very encouraging day in the work at Bilaspur. The Sunday-school attendance was 205, and the number at the church must have been over 300, with quite a number of high caste Hindus present. Their caste prejudices must have been severely dealt with, while we observed the Lord's Supper, the emblems of the broken body and shed blood being passed to and partaken of by the Christians, who sit in the audience promiscuously. At the close of the service four penitent believers were baptized in the name of the Lord Jesus. We are constantly having an excellent attendance, and the attention is such as to lead us to hope that the seed of the Kingdom is being sown in good soil. This we certainly know, that about one hundred young people are learning the lessons of the Bible, and a number of people are promisingly attentive to the preaching of the gospel.—M. D. Adams, Bilaspur.

Shamkuar.

Shamkuar is twelve years of age. She was a member of the orphanage for six years. How hard it is to real-

ize that she is a leper. She had reached the third standard and was bright and intelligent in her lessons and diligent in all her work. Her sweet affectionate disposition endeared her to teacher and playmates alike.

A few months before she left the orphanage a peculiar appearance of the skin was noticed, and she was placed in the hospital for treatment. She was finally sent home with the statement that there was no reason why she should not remain at home with the other children and attend school as usual. This she was allowed to do, but in six weeks' time great sores broke out on her legs and other parts of her body, and her toes were bleeding. All knew then that it must be leprosy. She was at once separated and hasty arrangements were made to send her to Mungeli to the Leper Asylum. Early in the morning, when the cart was drawn up before the orphanage gate, the girls all gathered around to bid her goodbye, but the poor child sat weeping silently, not trusting herself to look up. We brought her things and arranged them in the cart and tried to speak some comforting words, but our tears were flowing also. At last the word was given to start and the girls all said,

"Salaam Shamkuar, salaam Bahin" (sister). Poor Shamkuar could not raise her eyes, but bowed her head still lower and drew her sari over her face. All could hear her sobs as the cart drove off. As we turned sadly back into the orphanage we all felt that this was the saddest parting we had ever had—sadder than death.

Shamkuar's sores have mostly healed, and the disease is apparently making no progress. She is a great

lumbia University had, which now numbers its professors by the hundred and its students by the thousand. These eighteen students come from seven of our mission stations, which shows that the Bible College has not come too soon. Damoh has sent the largest number of students. The character and brightness of these students is a credit to the missionaries who have trained and educated them. Many of these young men were a few



Six Boys in the India Orphanage, Supported by E. W. Pierce, Cliftondale, Mass.

favorite with the women, amongst whom she has her home, and they can all sympathize with her as they are all afflicted with the same terrible disease.—Anna M. D. Gordon.

Jubbulpore Notes.

Bible College.—The Bible College of the Christian Mission in India is no longer a desire or dream, but a fact. It is open and at work, with eighteen students and two American professors. This is a larger beginning than Co-

years ago starving, famine boys. While some of these will drop out, as in all schools, we believe that a majority will become helpful men in the ministry of the Word of Life. It is a great delight and privilege to teach these young men.

Printing Press.—For the first time in the history of the Indian Mission, we are now editing, printing, and publishing our own vernacular literature. As manager, G. W. Brown is bringing out our Sunday-school lessons and

notes every week, and also a weekly, eight-page paper called "The Christian Sahayak," which means the Christian Helper. We have a small rented printing press, which we can use until our new one comes. There is no more important work in the mission than this, and we all owe Brother Brown our best help for the successful initiation of this enterprise.

Buildings.—At present we are living in and carrying on our work in hired houses. We hope to have our own buildings in due time. We also hope that no one will hurry us up in this matter. If it seems long to you, remember that it is longer to us. The East can not be hustled in buying ground and erecting buildings without loss to the hustler, as Kipling has well said. We have made an offer for one tract of ground. Others are being examined. It requires patience, but we believe the Lord has sent us here and that he will open the way for us. We are working, praying, and waiting.

A City of Bamboos and Roses.—Jubbulpore is situated in a plain surrounded by hills. It covers an area of several square miles. The European portion is divided into two parts—the Military Cantonments and the Civil Lines. The Military Cantonments occupy the finest portion. Here are the barracks of the 1,500 soldiers of the British army. Here are the residences of the officers of the army, as well as many of the civil officials. Here are the English dry goods and furnishing stores. In the Civil Lines, which lie west of the railway, the railway servants, and officials, and commercial, and educational, and missionary people have their bungalows. The European portion of the city is beautiful. It might well be called the City of Bamboos and Roses. Roses grow finely and are large. One species—Paul Verdier—grows to the size of six inches in diameter, by actual measurement. Bamboos grow luxuriantly everywhere and are always graceful.

Plague.—Hard by the side of this beautiful city of large residences, spacious lawns full of lovely flowers, wide, well-cleaned streets lined with large shade trees of many kinds, is the native city of Jubbulpore. It is like going into another world to enter it. The streets are narrow, there are no shade trees, there is an absence of flowers as if they did not exist, the houses are as close together as they can be built, instead of having three acres as required by law in the European quarters. There seems to be no idea of sanitation or laws of health or morals. It seems to have been built as a hot-bed for the propagation of the germs of all diseases—both physical and spiritual. Here is where plague and pestilence thrive. For several months past the plague has been creating sad havoc among these ignorant and helpless people. Thousands have died, and three-fourths of the population have fled. Now it seems to have exhausted itself, and the people are filling the streets as before the plague. The Europeans have not entirely escaped. Several have had it, and some have died. This is a most prosperous time in Jubbulpore. Business interests were never so hopeful. More than fifty bungalows have been built recently. Thus, side by side is weal and woe, prosperity, and plague. What a blessed privilege it is to be a messenger of life to all people in every condition!—G. L. Wharton.

AFRICA.

From the Bosira District.

Another one of the evangelists—Njoji—returned from the Bosira River, a branch of the Congo, said the section of country visited by them was near the Trappist priests and strongly Catholic. In the town where they stayed longest, Bokele, all the children went to the Catholics, and all the grown people came to them. One

day the Catholic evangelist begged him to borrow his canoe to go to hold meetings in neighboring towns, so he consented, but said, "I will go too." The first town visited, the evangelists called their respective meetings, and all the children and grown people went to the Catholic, while Njoji sat down to teach five people only. The next village was reached and all the inhabitants had gathered to settle a palaver. The Catholic went ahead and asked if they were worshipers of the Catholics. He was told decidedly, no, and was asked to move on. Upon hearing this, Njoji stepped up and asked them if they would not listen to him, and he received a cordial invitation to preach to them. He remained while the Catholic went on to the next village, where, as usual, he had his following of children. Njoji followed him there and gathered together the grown people. Having finished, Njoji returned overland to Bokele, while the other returned by canoe. This is in the territory rightfully belonging to our mission, being near at hand and of the same dialect, and opens up a large territory not yet reached by the gospel. This is being seized by the Catholics, and we must hasten, else our opportunity will soon be lost. The natives like our preaching the better, but what are we to do with so small a force of workers and two soon due to go home? In the meantime, every effort will be made to keep our best evangelists there, and pray God to send more workers. We must stand ready to seize the first opening offered by the Government, and must have some one ready to take up the work there at that time.

CUBA.

Christian Work in Havana.

Many mistaken ideas exist concerning Christian work in a city like Havana. It is by no means what is understood by the term "heathen city."

That is, there probably exists in Havana not one person who has never heard the name of God and of his Son Christ Jesus. The great difficulty of the work, as compared with work in a land which has never before heard the name of the Savior, seems to me to lie in this: As far as we know, the so-called heathen have a keen religious sense, if we may term it so. They are loyal to their conceptions of religion, and faithful in their perform-



Cuban Children.

See Mrs. Menges' article on page 140.

ance of the ceremonies pertaining thereto. "The heathen in his blindness, bowing down to wood and stone," has exactly the right condition of heart toward his god. When he either hears of a greater God, or when his education causes him to outgrow his gods (as in Japan), his sense of worship makes him eagerly accept the conception of the one God; and the contrast between his old religion and the gospel leaves him no doubt as to the glory of the latter.

I do not mean to infer that mission work in such countries is merely a matter of presenting the gospel and

having it accepted immediately, but I do believe that there is in all those lands a desire for the worship of a higher Being.

But what of a people like the Cubans, who have learned to scorn Christianity itself? That is the case here. The people have lost the "religious sense." They have seen what they believe to be the gospel of Christ, and they have learned to hold it in contempt. They are skeptics of the worst type; they confidently feel that they have experienced Christianity and have found it a mockery.

For this reason, work in Cuba must necessarily grow slowly. Converts can not be judged by quantity, but by quality. Mushroom churches will soon give way. Every bit of work must be thorough and sure. The people will come to church and even accept the teaching of the gospel as a novelty, or as an improvement on Catholicism, but the number is few of those who fully understand and are capable of appreciating the sincerity and the responsibility of true Christianity.

Having been so long used to mere passivity, in religion, they can not understand what active church membership means. Usually when a Cuban becomes active in the church, he immediately feels that he has taken up the ministry as a profession. For this great tact is needed in putting native members to work, else each thinks he should be given a definite pulpit from which to "hold forth." A working lay member is, as yet, beyond their comprehension. The domination of the priesthood, who, as we know, entirely monopolize the active part of their religion, easily accounts for this condition of affairs.

Havana's popularity as the capital and as a great winter resort, with the resulting outside attractions, is a stupendous bar to the progress of Christian work.

You will see from what I have written that work in Havana is precisely

what work is in any metropolis of any civilized country, with the additional obstruction of the awful condition resulting from the rule of the Roman Catholic Church. The mixture of races is another serious problem.

The missions in Havana will grow most rapidly when these conditions are understood, and dealt with accordingly. We need schools with efficient teachers; we need a building which shall be worthy of the work to be done in it, and which will form a permanent place of worship. We must equal the work of the great opposing Roman Church, if we expect to attract the Cubans.

Social life is the same as in the United States. House to house Bible work is of as little practicality as it would be in New York City or Cincinnati. The women are not as those of India. They are more like their American sisters. Calling has to be done in the conventional way. Of course, the missionary keeps her work in view when doing this; but it is impossible to adopt Zenana work in Havana.

Yet it is a wonderful city, and Cuba is entering a stage of progress that makes it a splendid field for Christian work.

But the church of the future in Cuba is going to be the church which takes hold **right now** with schools and money and workers enough to reach the greatest number of people.—Williamina Meldrum, Havana.

PHILIPPINE ISLANDS.

Vittoria.

Vittoria was a little brown-faced, black-eyed Ilocano girl. I first knew her when she came every day to school just across the street. A funny little school! Most Laoag fathers and mothers wish their children to learn to read their own language before going to the public school, where only English is taught. So there are many

of these small primary classes. A kind Filipino opens his house to the neighborhood children and offers to oversee their studying. Eight or ten youngsters are gathered together and started on the road to knowledge. There are very few Ilocano books and the children must use whatever they can beg or borrow. A Passion Book, perhaps, or a much worn religious primer or catechism. Discipline is not very strict. The pupils sit on the



Vittoria.

floor and study aloud if they wish. The larger ones help the smaller. When a lesson is learned some older person in the house is patient enough to hear it. If anything interesting happens in the street, the whole school rushes to the windows or out of doors to see what is going on. Somehow being bright little people, the children learn to read. And in the little house across the street Vittoria learned with the rest.

Then she and her friends began to come to our Bible school. What a pleasure it is to these small folks to have in their hands an Ilocano hymn-

book and learn to sing the words to the bright stirring tunes; and then to be given a gospel and read and try to understand something of the life of Jesus. Many have to bring with them smaller brothers and sisters. The tinier babies grow cross and cry, the less tiny play about noisily, and there is a confusion that would scandalize a well-regulated Bible school at home. But little annoyances of this sort do not bother easy going Filipinos. We hope that many good lessons are caught and remembered.

I do not think Vittoria thought of this Bible school as a church service. Going to church meant something very different to her. It happened only on Sunday mornings, or special saint days. Then the long loose dress, her one every-day garment, was laid aside, with the heelless slippers that she wore on her bare feet. Forth from the chest were brought the stiffly starched white-embroidered undergarments, the satin skirt with a train, the dainty camisa and neckerchief, the precious stockings and high-heeled slippers, the lace scarf she must wear on her head. It was an uncomfortable but very proud little Vittoria who accompanied her mother to the big, dimly-lighted church, with its altar and images and kneeling, praying people.

When there were no church or school duties the little girl had a happy time. She liked to play tag or hop-scotch with her friends in the dusty street. It was fun to help her mother wash the family clothes on the river-bank, pounding out the dirt with a wooden paddle, and spreading the garments on the sand in the blazing sun. Laundry work done, it was bath time, and then came a scrubbing with soap-bark, and a refreshing swim in the shallow water. Then the drinking water must be taken from a hole in the sand and carried home in jars, which the women balance skillfully on their heads. Vittoria had her small



A Group of Filipino Sunday-school Scholars.

jar and walked very straight and steadily that not a drop of water might be spilled.

How sorry we were when we heard that our little friend had fallen sick, so very sick that the American doctor's medicine could help her little. She needed good nursing, he said, but there was no one wise enough to properly care for her. She lay on a mat in the family living-room, hot and close and dusty. People came and

went, talked and smoked. They cared for her as well as they knew how, but the long weeks passed very wearily, and at last the day came when the tired child closed her eyes and opened them no more in this world.

The usual ceremonies followed her death. There was loud and noisy weeping in the house, a mass in the church, a funeral procession with a brass band. The mourning lasted for nine days. During this time a certain

number of prayers were said, and a certain number of candles burned. Many visitors came to the house and drank large quantities of native liquor. On the ninth day a feast and merry-making marked the end of the mourning, and the little dead girl was seemingly forgotten.

But surely this forgetfulness is only seeming. Hers was a sweet little life, and I like to think that in the heart of many of her friends there will linger the memory of Vittoria.—Mrs. W. H. Hanna.

Sepa and Lazaro.

Sepa and Lazaro lived in our yard in Lawag in a little house that an American boy or girl would call a play house—just one room and a tiny porch, set up from the ground high enough to give shelter to the chickens and pig. A chest or two by the wall contained their clothes and other few possessions. In one corner stood a rack holding four or five pillows, and in another corner was a mat rolled up. This was their bed at night. It was spread on the floor for all the family to lie down on it together, each one covering himself from head to toe with a thin "sabana," or bed spread. There were no chairs in the little house, only a single stool about four inches high.

In nearly every Filipino house you may see some awkward pictures of oddly dressed men and women; they are supposed to represent Jesus or the apostles, or some of the saints who died long ago. Sometimes there are wooden images of these and of the mother of Jesus, painted and dressed up in silk and lace. These pictures and images the children are taught to pray to as you children pray to God.

About nine o'clock in the morning, Nana and Ama, as Sepa and Lazaro call their mother and father, get the breakfast for the family. Their stove is not like any you ever saw. It is just a shallow vessel made of burned

clay with a place at one end to hold the pot off the fire. Ama builds the fire and Nana washes the rice and sets it over the blaze; when this is cooked it is set aside and some little shell-fish or a few pieces of meat or chicken are also cooked, and breakfast is ready. They all sit on the floor and Nana fills four bowls with rice, pouring the fish or meat broth over it. Little Sepa is very hungry after waiting so long, so she quickly washes the fingers of her right hand in a cocoanut bowl full of water and fills her mouth with handful after handful of rice. She drops the fish shells or bones between the bamboo slats of the floor for the pig and chickens to taste.

After breakfast Nana washes the bowls and sets them upside down on the floor to dry; Ama goes to his work and the children can play. Lazaro runs into the street with the other boys, but Sepa stays at home. She likes to sit quietly on the little porch and watch her mother spin or render cocoanut oil over the fire. She may caress her pet chicken, or may be, she plays with a big grasshopper that Lazaro has captured for her. I have watched her gently smooth his velvety body and feel his beady eyes. In two or three years Sepa will begin to work. She may have to amuse a baby brother, carrying him around with her all day long; or if there is no baby she must go to the river with her mother to help wash clothes or take her turn, after a while, at pounding rice. Lazaro will go to school perhaps, and out of school hours he can play, except when he must help his father. Sepa and Lazaro, except on feast days, are not troubled with many clothes. Larazo wears just a short shirt and Sepa a scant dress. By and by Larazo will put on long trousers, and Sepa will dress just like her mother.

I will tell you some of the games our Filipino boys have. After the

rainy season when the ground is hard, there is top spinning, and I never saw such skill at tops. Later when the afternoon breezes blow, the sky is full of bobbing kites, long-tailed and short-tailed, bird-shaped, and fish-shaped, all colors and sizes. Baseball is the craze in the winter time; they learned to play from the American soldiers. With coppers also and with big smooth seeds (lee-pie), they play many different games, but always "for keeps." Very soon the little boys (and girls too) learn to gamble, to smoke and swear, and to drink "bino,"

and with no one to teach them that these things are wrong, how shall they know better?

Some of our boys are quite skillful. They make, of bamboo, air-guns, squirt-guns, blow-guns, and fifes; canteens, cups, lanterns, picture-frames, and toys. I know one boy who can play "America," "Sweet By and By," and any other tune he knows, on a grass blade. They are handy with their feet, too; they can clean a floor without stooping once, and can easily pick up a towel, a pencil, or a cigar with their toes.—Mrs. H. P. Williams.



Sunday-school in Osaka, Japan. C. S. Weaver is at the right and Mrs. Weaver at the left.

CHRISTIAN ENDEAVOR DEPARTMENT.

Has your society arranged for its part of the \$15,000 for the Damoh Orphanage Work? If not, do so at once, and write us about it.

The C. E. department is intended for the exchange of ideas. If you have

studied out some helpful methods of mission work, let others share your prosperity. We aim to keep you posted on the advancement of Foreign Missions among our Endeavorers. You can help make this department a success.

From October 1st to April 1st the Endeavor Societies have given \$3,684.28. This is only \$342.83 more than for the same six months of the previous year. We trust all societies will be prompt in the payment of their pledges. It is yet a long way to the goal—\$15,000. All must give their assistance.

Go!

All our young people should arrange to attend one of the Missionary Conferences held by the Young People's Missionary Movement this summer. One will be held at Asheville, N. C., June 23—July 3, and one at Silver Bay on Lake George, N. Y., July 21—30. The time will be spent in Bible and Mission Study and the discussion of the best methods in Mission Work. Arrange to spend your vacation in this way. It would prove the most profitable one ever spent. For further particulars write F. M. Rains, Corresponding Secretary, Box No. 884, Cincinnati, Ohio.

Are You on the List?

The list of Mission Study Classes is rapidly increasing. The text-book, "Sunrise in the Sunrise Kingdom," is the most popular ever used. It is not too late to start a class. Write us for further particulars.

Objections.

Obstacles will be encountered in an attempt to organize a Mission Study Class, but they merely test our purpose. What really worthy enterprise ever succeeds without either smash-

ing through or quietly, tactfully circumventing a few obstacles? We note the following among the objections that we hear to the organization of Mission Study Classes:

"CHAPTER" I.

No Time.

It does seem as if there really were not enough evenings in the week to enable us to meet all of our church and social obligations, but it is to be noted that most people have approximately seven evenings each week more or less at their disposal and they presumably appropriate these evenings for the things that are most important in their lives. If we really have convictions that the study of progress of Christ's kingdom is an important, helpful study, we will find time for that study somewhere in the seven days and nights of the week. We find time for other things and the discovery of the time for mission study may merely call for a change of emphasis as to what things are of truest worth. It has been noted that "Miss Pleasure usually has no difficulty in finding an evening for her whist party, and Miss Culture usually in some way manages to find time for her Browning Club." If we were equally in earnest as to the importance of mission study, we will find time for it some way, and the testimony of those who have been enrolled in study classes indicates that there are few ways in which time can be more profitably employed.

(Continued in the next issue.)

SUNDAY-SCHOOL DEPARTMENT.

The committee finds your program the best ever seen.—Geo. L. Aldrich, N. Tonawanda, N. Y.

accepted boxes.—A. Gumaer, Ripley, Ill.

The children are very enthusiastic. Many will have a dollar and several over a dollar. The older ones have all

We purpose in our hearts to be among the fifty dollar list. Our school is planning for larger and better things this year. We have been talking Chil-

dren's Day for six months.—Lee Long, Oskaloosa, Ia.

If your Sunday-school has not received supplies for Children's Day, do not delay longer in sending your order. The first Sunday in June is near at hand. Now is the day of opportunity. If you allow the day to pass without having fellowship in the great work that is being done by our Sunday-school hosts, your school will miss much of the joy and brightness and happiness of living and of giving.

We have devised a plan for our Children's Day offering, the pupils to make an offering each day during April and May. We have put the offering in charge of one man who makes it his business to keep the matter constantly before the school. We have made the largest offering in the church we have ever made, and we are hoping to surpass everything in the Bible School that we have ever done. I hope we shall not disappoint you.—E. D. Snider, Warren, O.

A number of Sunday-schools have expressed a desire to raise a larger offering than ever before on Children's Day, the first Sunday in June. Among those who will endeavor to raise \$100 we may mention the Broadway Sunday-school, Lexington, Ky., East Dallas, Tex., and Waco, Tex. And many others will try to come up to the fifty and twenty-five dollar marks. These are encouraging signs. Let us not be satisfied with what was done last year, but let us plan and pray and work for larger things.

Missionary Scenes in China.

This year we have devised a new and attractive souvenir to present to the members of the One Dollar League. It is a collection of missionary scenes in China, eight pages, printed on heavy Defiance paper, with a beautiful defender cover. It is a

beautiful gift and its educational value is without question. It ought to be kept for years. We hope to be able to send out 20,000 at least this year, to as many children and others who will give or raise one dollar each.

Children and the Gospel.

When our Lord made his triumphal entry into Jerusalem the children took part in it. The priests and the scribes were silent. But the children cried: "Hosanna to the Son of David!" The authorities were angry and asked: "Hearest thou what these say?" He answered: "Have you never read, 'Out of the mouth of babes and sucklings hast Thou perfected praise?'" The children are now ready to take part in the triumphal entry of Christ into the heathen world. We need their faith, and hope, and enthusiasm, and gifts, and cannot afford to dispense with them. The children are eager to help and there is every reason why they should have the privilege of doing so.

Total Amount from the Sunday-schools.

The receipts from the Children's Day offerings since the day was first observed in 1881 aggregate a half million dollars and more. This is a splendid record for less than a quarter of a century. Our Sunday-schools will have to do better, however, if we aim to keep up with some of our religious contemporaries. The Sunday-schools of the Protestant Episcopal Church in twenty-seven yearly Lenten offerings have given to missions the sum of \$1,469,077.

A New Vision.

Last year our Sunday-school was apportioned about \$30 for Foreign Missions. We raised this and a few dollars over, but did not send in the extra money, saying that if we did then next year you would raise our apportionment to forty or fifty dollars.

We stifled the missionary spirit which was budding so promisingly. I am ashamed to say that I was in hearty accord with that stifling movement. Our reason for such a thing was that our church was about \$300 in debt.

I have gotten a wider vision since last year. I intend to avail myself of this opportunity, as assistant superintendent and as president of the C. E. Society, to increase the missionary spirit of our church and especially of the younger people.

You may expect our Children's Day offering to be one and a half times our apportionment at the least.—Frank J. Lawson, Oxford, Ind.

What the Money in the Missionary Boxes Will Do.

The money that is gathered by the children in their missionary boxes will fulfill a wide mission. It will help to support four hundred and thirty-eight missionary workers in twelve different

countries; thirty-eight schools and colleges with an attendance of 2,149 pupils; seventeen hospitals and dispensaries, in which about 60,000 patients are treated annually, and four hundred orphans who are trained in all the activities of Christian life. It will help to open two new stations in China. It will go toward providing the support of the ten new missionaries who are under appointment to sail for the foreign field in September next. It will support teachers and native evangelists and Bible women. It will help to train a number of young men for the Christian ministry to their own people. It will enable the gospel to be preached in communities where the sweet story of Jesus Christ and his redeeming love have never been heard. A missionary box should be in the hands of every child. Superintendents make a mistake when they do not order them. If they are wisely used, they will materially increase the offering.

BOOK TABLE.

Bible Etchings of Immortality. By Camden M. Coburn, D. D. 60 pages. Fleming H. Revell Co.

This little book treats of the Old Testament and New Testament conceptions of immortality in a number of short sketches. It is well written. The word painting is especially beautiful.

New Forces in Old China. By Arthur J. Brown. 370 pages. With map of China. Twenty-two illustrations. Fleming H. Revell Co., Chicago.

This is a well written, up-to-date book upon a vital subject, by an experienced and capable man. It gives the reader just the information needed for an intelligent, modern view of the situation in a land that is to play a marvelous part in the world's on-going. The sleeping giant is opening his eyes.

A quiet revolution is going on in China. Dr. Brown shows the commercial, economic and religious forces that are silently working to produce a new empire. What he says is convincing and important. We commend this volume to all students of missions.

Mission Studies for the Sunday-school. By George Harvey Trull. 64 pages. Foreign Missions Library, New York City.

This little book contains six studies on the following subjects: The Mountaineers of the South, Foreigners in the United States, William Carey, David Livingstone, John G. Paton, and John Kenneth McKenzie. It is well adapted for use in the Sunday-schools. It is readable, interesting, and can be easily mastered by boys and girls.

STRONG TESTIMONIALS.

The following testimonials to the value of the Annuity Plan of the Foreign Christian Missionary Society speak for themselves. They have all given money on this plan. Many others might be given.

I heartily commend to all my friends the Annuity Plan of the Foreign Missionary Society.

Mrs. T. S. Pinchard.

I think there is no plan as good as the Annuity Plan. The interest is paid punctually every six months.

G. Wells.

I think the Annuity Plan is the best investment I ever made and would not take the money back if I could. It relieves me of much care and anxiety.

Mrs. Laura B. Cole.

As one of the donors on this plan I wish to commend the Society for its promptness in remitting all annuities as soon as they are due.

Mrs. A. S. Hale.

The Annuity Plan is the best investment I have ever made for the amount of money I put into it from a worldly point of view, not to speak of the great good done in bringing souls to a knowledge of Christ.

Mary L. Marshall.

I am well pleased with the Annuity Plan. As an investment it is safe. I regard it as more satisfactory than loaning at 8 per cent interest, as it draws interest without change of hands and no taxes to pay; besides the satisfaction it gives me of placing my money in so good a cause.

A. J. Fox.

We are delighted with our gift to the Foreign Society on the Annuity Plan. The interest is received without delay and without any request or notice from us. We have the satisfaction of knowing the money will continue to do good when the income from it is no longer needed. We hope many others will avail themselves of its advantages. It will give them much satisfaction.

Laura J. Ela.

The Annuity Plan puts your offering where you want it, and beyond the danger of loss to you, by robbery, theft, or swindle in your dotage, or the possibility of a will contest. But, best of all, while the interest is a sure support for you in your declining years, the principal is at the same time carrying the good news of a Savior's love to needy souls, who may otherwise never hear the glad tidings of salvation.

C. R. Noe.

I certainly can recommend to my brethren and sisters the Annuity Plan of the Foreign Christian Missionary Society as an investment and also as a means for doing good with what our Father has blessed us. I wish that instead of \$1,000 we might have been able to devote \$10,000 to the holy cause of missions. My dear husband, who lately went home, was so happy when in old age he felt able to give what he did. I can say also it is a safe investment and that our annuities have been promptly paid.

Mary L. Woods.

The Annuity Fund of the Foreign Society is one of our common-sense, business-like transactions that enables one to place his money where it will assist in preaching the gospel to those who never heard of our Lord. At the same time interest is received as long as one lives. You need have no worry or concern about the interest. It is sure to be paid every six months without even notifying the Society that the money is due. It always comes on time. It is better than a bank account. The bank may fail, the Foreign Society never fails. I have placed a small amount at different times in the Foreign Society, and it is entirely satisfactory to me. I have no taxes to pay on the bond and always get my interest on time. I hope many others will see the advantages of the Annuity Plan and place large sums at the disposal of the Foreign Society.

Wm. M. Bobbitt.

The Foreign Society has received nearly \$250,000 on this plan from more than 200 friends. All are perfectly satisfied. We would like to interest you and your friends in this plan. For booklet and other information address

F. M. RAINS, Corresponding Secretary,

BOX 884.

CINCINNATI, OHIO.

Keep up the gain until September 30th.

A number of new missionaries go out in September next.

PURPOSE			
THE EVANGELIZATION OF THE WORLD IN THIS GENERATION			
M E N E N O U G H	16,000 Missionaries on the Field	M O N E Y E N O U G H	\$20,000,000 Income of Foreign Missionary Societies of the World
	50,000 Required to Evangelize the World		\$800,000,000 Army and Navy Expenditures of the United States, Great Britain, and Germany
	1,000,000 Men engaged in the Russo-Japanese War		\$1,115,000,000 Cost to Great Britain of South African War
	1,195,000 in the Standing Armies of the United States, Great Britain, and Germany		\$796,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States, over and above all Expenditures
	1,200,000 American, British, and German College Graduates of a Generation. 1-24th would Evangelize the World.		\$25,000,000,000 Total Wealth of the Protestant Church Members of the United States
POWER ENOUGH			
And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME in heaven and in earth. GO YE THEREFORE, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU alway, even, unto the end of the world.			
WE CAN DO IT IF WE WILL.			

Remember, \$250,000 by September 30th.